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ticipated the philosophy of Darwin. Again, some of the tales contain little or nothing even of metamorphosis, as, for instance, the story of Norwan which the author justly compares with that of Helen of Troy. The words "Primitive America," too, may lead many to expect a wider field of investigation than that of northern California.

Some of the accounts of metamorphosis are highly ingenious and have mythic reasons readily understood ; but we cannot discern why the Yana should have selected the soft and brittle California buckeye as the material which Jupka transformed into their ancestors.

We miss some elements which are very prominent in other Indian myths. We find no ceremonial circuit, no certain evidence of a sacred number (although five and its multiples are most frequently found), and no symbolism of color. On the other hand we meet elements, too numerous to mention, with which we are familiar in the myths of other tribes. Our old friend Coyote frequently appears, usually in the character of a mischievous trickster who often comes to grief in the toils he has set for others. The author wisely gives us numerous particulars, apparently meaningless and foolish, which the less skilled or less conscientious collector might think unworthy of record. We may be sure that all these particulars have significance—they are not mere padding ; they have reference to ceremonial work, to tribal custom or to natural phenomena which, if not explained today, may be tomorrow.

In the introduction, which is an elaborate essay on Indian myths in general, some conclusions are reached which are sustained by the legends of the Wintu and Yana ; but not by those of other Indians.

WASHINGTON MATTHEWS.

*The Magic of the Horse-shoe, with Other Folk-Lore Notes.* By ROBERT MEANS LAWRENCE, M.D. Boston and New York : Houghton, Mifflin, & Co., 1898. 8°, iv, 344 pp.

The last essay in this book is entitled "The Luck of Odd Numbers" ; it contains a section on the number seven and closes with this sentence : "Therefore it is doubtless true—and the truth should make us free—that the greater our indifference to the various alleged omens and auguries which so easily beset us, the more readily shall we acquire and retain a firm and enduring dependence on Divine Providence." Notwithstanding this wise conclusion, the author gives us just seven essays in all. "The Magic of the Horse-shoe," the largest and most important paper, occupies 139 pages. The other articles are : "Fortune and Luck," "The Folk-Lore of Common Salt," "The Omens of Sneezing," "Days of Good and Evil Omen," and "Superstitious Dealing with Animals."

The author somewhat disarms criticism by saying in his preface : "The expert folk-lorist may find much to criticise ; but this book, treating of popular beliefs, is intended for popular reading." For all this modest declaration, we believe the expert will read the work with interest and profit, even if he finds in it little that is new to him or remembers illustrations which the author may have overlooked. We have noted some errors, but they are neither numerous nor important.

The following, coming from the pen of a physician, causes some surprise : "Moreover, saltiness has been thought to be an essential attribute of tears" (p. 169). If it is not *known* to be such, our text-books on physiology have long deceived us. Is the author one "who never ate his bread with tears," or never otherwise tasted the lachrymal secretion ? It would seem that the savages of California recognize the saltiness of tears. In Mr Curtin's *Creation Myths of Primitive America*, reviewed in this number, we find a Californian tale (p. 419), of one who wept a rivulet of tears, and at the place where he wept there is now a salt spring.

The author, following Eugene Schuyler's *Turkistan*, tells us : "When, also, any one hiccoughs, it is etiquette to say, 'You stole something from me,' and this phrase at such times is supposed to produce good luck" (p. 218). The reviewer conjectures that this may not be so much for courtesy as for cure. He remembers that in his childhood an old rural dame once relieved him of hiccough by accusing him of theft, After some moments of angry and indignant denial on his part and reiterated accusal on hers, she smiled and asked, "Where is your hiccough ?" "It is gone," was the reply. "Yes, and I scared it off ; I have often cured hiccough in that way," she said. He thought the cure was worse than the disease.

The work is well printed, tastefully bound, and presented, altogether, in the excellent style of the Riverside Press.

WASHINGTON MATTHEWS.

*The Cross in Tradition, History, and Art.* By the Rev. WILLIAM WOOD SEYMOUR. New York and London : G. P. Putnam's Sons, 1898. Roy. 8°, xxx, 489 pp., ill.

This sumptuous book is primarily ecclesiastic and devotional, and hence hardly to be considered or criticized from the standpoint of the scientist ; so that occasional lapses, such, for example, as the introduction of an illustration from Squier, without reference to this well-known author either in the bibliography or in the index, may be passed over lightly. The keynote to the work is struck in the opening paragraph, which is a quotation from St Augustine ; and this tone is